

THE BRAHMAVÂDIN.

“एकं सत् विशाबहुधावदन्ति.”

“That which exists is One: sages call it variously.”—*Rigveda*, I. 164. 46.

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VARUNA.

1. He who has fixed on firm supports even spacious heaven and earth, He who has urged the mighty sun and the beautiful stars to motion along two ways (*i.e.*, day and night), and He who has expansively spread out the earth—His manifestations are striking through their greatness.

2. May I converse with Him with my own body? Or, for that, when shall I be inside (the heart of) Varuna? What praise of mine will He accept without being angry? When may I pleasantly look and find Him who is gracious?

3. Seeking to perceive that Sin, O Varuna, I inquire; I go to the wise to ask (and learn) in many ways. The sages all tell me the same thing—it is this Varuna who is angry with thee.

4. What great sin is it, Varuna, for which you wish to slay the friend who sings your praises? Tell me, unconquerable self-dependent lord; and quickly, sinless, will I approach you with adoration.

5. Release us from the sins of our fathers, and from those which we have committed in our own persons. O King, release Vasishtha as a thief who (in repentance) feeds the cattle (is released), and as a calf from its tether.

6. That (which leads us to sin) is not our own will, Varuna. It is some seduction; it is liquor, anger, dice, thoughtlessness. The older is near to pervert the younger. Even sleep leads to unrighteousness.

7. Free from sin I, like a slave, render service to the bounteous God, the upholder. The lordly God bestows wisdom on the thoughtless. May He who is greatly wise lead the singer on to riches.

8. O self-dependent lord Varuna, may this hymn of praise come near and be within your heart. May it be well with us in our efforts to preserve the good we have, and may it be well with us in our work for improvement. Protect us always, ye Gods, with your blessings.

Rigveda. VII. 83

Muir says—"The attributes and functions ascribed to Varuna impart to his character a moral elevation and sanctity far surpassing that attributed to any other Vedic deity."

And this hymn of Vasishtha may be seen to be among the noblest of our Vedic hymns. Indeed in singing the glories of Varuna none seems to have surpassed the great Vasishtha.

It is worth noticing carefully how strongly this *Rishi* feels the sinfulness of Sin.

SRI RĀMAKRISHNA PARAMAHAMSA'S TEACHINGS.

1. High up in the pure regions under the azure sky the vultures keep soaring on, but have their eyes always directed to the carrion in the field beneath. So wordly men of learning exhibit to all around them their high attainments by clever explications of sublime spiritual truths, and by the utterance of noble sentiments becoming a sage, but their minds are all along secretly and inwardly turned to the attainment of the nearest objects of the earth—to the glamour of shining gold and the vain applause of wordly men.

2. Of itself does the bee come to the full blown flower when its sweet aroma is wafted on by the breeze. The ants come of themselves to the spot where sweets are placed. No one need invite the bee or the ant. So when a man becomes pure and perfect, the sweet influence of his character is diffused everywhere, and all who seek after truth are naturally drawn towards him, and he need not be moving to and fro in search of an audience to preach the truth to.

3. As in mid ocean a bird, which found its perch upon the topmast of a ship, getting tired of his position, flies away to discover a new place of rest for itself, and alas! without finding any, returns at last to its old roost upon the masthead weary and exhausted; so when an ordinary aspirant, being disgusted with the monotony of the task and the discipline imposed upon him by his well wishing and thoroughly experienced preceptor (*Guru*), loses all hopes, and having no confidence in him launches forth into the broad world ever in search of a new adviser, he is sure at last to return to his original master after a fruitless search, which has, however, increased the reverence of the repentant aspirant for the master.

4. There are men, who, although they have nothing to attract them in this world, create some attachments for themselves and so try to bind themselves to this earth. They do not want and do not like to be free. A man who has no family to care for, no relatives to look after, generally takes a cat, or a monkey, or a dog, or a bird for a pet object and companion; and thus slakes his thirst for milk by drinking mere whey. Such is the power of *Mâyâ* or Nescience over humanity.

5. Hari, wearing the mask of the lion's head, looks indeed very terrible. He goes where his sister is at play and yells out hideously which at once shocks and terrifies his little sister making her cry out in the highest pitch of her voice in the agony of despair to escape from the clutch of the

terrible being. But when Hari puts off the mask the frightened girl at once recognises her loving brother and flies up to him exclaiming "Oh! it is my dear brother after all." Even such is the case with all the men of the world who are deluded and frightened and led to do all sorts of things by the nameless power of *Mâyâ* or Nescience under the mask of which *Brahman* hides himself. But when the veil of *Mâyâ* is taken off from *Brahman*, the men then do not see in him a terrible and uncompromising Master, but their own beloved Other Self.

6. A patient in high fever and excess of thirst imagines that he can drink away quite a sea of water; but when that fit of fever goes and he regains his normal temperature, he can barely quaff off a single cupfull of water, and his thirst is at once appeased with even a very small quantity of it. So a man, being under the feverish excitement of *Mâyâ*, and forgetful of his own littleness, imagines that he can embrace the whole of Divinity within his own bosom, but when the illusion passes away, a single ray of Divine Light is seen to be sufficient to flood him with eternal divine bliss.

7. A man, under the influence of very high fever and in excessive thirst, is placed between a row of pitchers filled with cold water and a set of open mouthed bottles filled with flavoured sauces. Is it possible for the thirsty and restless patient in such a case to refrain from either drinking the water or from tasting the sauces placed so near him, although thereby his case may become worse? Even such is the case with the man who is under the maddening influence of his ever-active and misleading senses when he is placed between the attractions of woman's charm on the one side and those of wealth on the other. It is then difficult for him to behave properly and he is sure to deviate often from the true path and thus make his case worse.

8. There is a fabled species of birds called "Homa" which live so high up in the heavens and so dearly love those high regions that they never condescend to come down to the earth. Even their eggs, which, when laid in the sky, begin to fall down to the earth attracted by gravity, are said to get hatched in the middle of their downward course and give birth to the young ones. The fledgelings at once find out that they are falling down and immediately change their course and begin to fly up towards their home drawn thither by their instincts. Men such as Sukadeva, Nārada, Jesus, Sankarāchārya, and others are like those birds who even in their boyhood give up all attachment to the things of this world and betake themselves to the highest regions of true knowledge and of Divine Light.

The Brahmavadin

SATURDAY, 4TH JANUARY 1896.

TAPAS.

Oriental scholars generally regard the word *penance* as the equivalent of the Sanskrit *tapas*, and the terms austerity and asceticism are also accepted by many as expressing more or less similar ideas. It is derived from a root which means "to heat," and denoted originally the warmth that is the source and support of life and of energy in all its forms. The action of warmth, that is of fire, is two fold; for it is heat as well as light, and light is, and has always symbolised, knowledge. We get our knowledge mainly through vision; and our conception of the orderly structure of the universe, the distinction that we draw between the visible universe and an invisible Power presiding over it, these and similar abstractions are all dependent in their very last analysis on visual perceptions and hence on light. It was because of the vivifying power of warmth combined with its power to enlighten our physical, and through it, our mental vision, that the ancients regarded the source of warmth—fire—as the divine agent of the mind, and of life and motion. "Heat is the motor of things, the agent of life and the principle of thought all in one" *Agni* is life, energy and thought; and when the creator is described as swelling, *i.e.*, as entering upon the act of creation, by means of *tapas*, "तपसा चीयते ब्रह्म" *Mundakopanishad*, I, 1, 8. (the Brahman swells by *tapas*), we must understand the term almost in its literal sense of warmth, with a reference of course to knowledge. Heat and life being inseparable, the life-giver must necessarily be the possessor of heat. And as "thought is dispensed over the universe proportionately with life and motion," a connection was naturally established between "life and thought;" and the manifold forms of thought observable among animals may be traced back to its centre of departure in "the universal and absolute thought." The Brahman cannot but be Intelligence in the highest sense of the term, being the source of created intelligence as well as of created life. "The one centre of energy from which emanates its several forms is

also the one centre of intelligence and knowledge." The universe is an animated and orderly mechanism; and it follows from this also that its creator must be the source of life, of knowledge, and of reason.

Thus is established an intimate connection between heat, the primitive meaning of the term *tapas*, and knowledge; and it is clear that the transition in its signification from heat to knowledge is both natural and easy. And as the *Brahman* is conceived more often as pure intelligence than as having any other special attribute,—even those who deny Him any attribute admit that He is pure Intelligence,—we find the term *tapas* predicated of Him in the sense of knowledge in many passages of our sacred writings. Thus in connection with *Mundakopanishad*, I, 2, 10, it is said by Sankarâchârya that "knowledge" constituted His "*tapas*."

पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परमृतम्

"*Purusha* is all this, work, *tapas*, and the highest immortal *Brahman*." And the passage, "प्रजापतिस्तपो तप्यत"—"The Lord of Creatures performed *tapas*" in the same Upanishad, is taken by all commentators to mean that "the Creator considered." *i.e.*, thought of the way to create. The third passage that may be quoted to support this view runs thus:

"नायमात्मा बलहनिनलभ्यो न च प्रमादात्।

तपसा वाप्यालिङ्गात्॥"

Mund, III, 2—4.

"Nor is this *Atman* to be gained by one who is destitute of strength, or without earnestness, or by means of *tapas* without *linga*." *Linga* here means *Sannyâsa*, renunciation; and the meaning of the last portion of the passage according to Sri Sankara is that "knowledge which is not accompanied by renunciation cannot lead to the *Brahman*."

We shall next note a further transition in the meaning of the term. What originally meant warmth, then knowledge, next came to mean meditation or concentration of mind; and this is a perfectly legitimate change, seeing that meditation is accepted as the only means of acquiring the highest knowledge. This transition is found even in the *Mundakopanishad*, in which we have already seen the term used so unmistakably in its more premature meanings. The following passage is taken from the first *Khanda* of the third *Ma-duka* of the same Upanishad.

“सरोनभ्यस्तपसा एव आत्मासम्यग् ज्ञानेन ब्रह्मचर्येण
नियम्”

“By truthfulness, by *tapas*, by right knowledge and self-restraint this *Atman* is to be gained” In this *tapas* cannot mean knowledge, as this latter is mentioned in the same passage as a means of reaching the *Brahman*; it must be taken to mean the concentration of the senses and of the mind, in support of which interpretation is quoted the following definition of *tapas*:

मनसश्चेन्द्रियाणांच ऐकाग्र्यं परमं तपः

Which means, that the concentration of the mind and the senses is the highest *tapas*.

The term seems to have acquired another sense even in ancient times. From warmth the transition through knowledge to mental concentration we have already referred to. The term came to denote the latter because of its being a necessary antecedent to the acquisition of knowledge. But the term means in many passages, according to the commentators, the action or practice that purifies the mind, that which rectifies the individual mind. We can explain this only as a further recession backwards of the term to a more antecedent cause of knowledge. To acquire knowledge, concentration is essential; but concentration is possible only for the man whose mind is purified by a course of righteous conduct; and who has learnt to overcome temptations and to bear pain calmly, and the word *tapas* seems to have been extended not only to the immediate antecedent cause of knowledge, but also to the one penultimate to it.

This is not all. At this stage, the word seems to have had its denotation somewhat restricted. We have traced its history from its radical sense of warmth to the denotation of conduct that purifies the mind and thus leads to concentration and knowledge. The conduct that has this effect of purifying the mind is righteous conduct, or that conduct, to express it after the fashion of our ancient writers, which is prescribed to each man in consideration of his *Varna* and *Asrama*, that is of his station and stage in life. And a further restriction in its denotation brings us to the mere restraint over the senses,—which it suggests most prominently in its present acceptance. The control over the senses,—“The unruly horses yoked to the chariot of the mind,” is a lesson on which special emphasis is laid by Hindu theologians and philosophers. And this control is the

first link in the sequence that leads up to true spiritual knowledge; and as the end is unapproachable unless it be with its aid, it stands to the known history of changes in the meaning of words, that the term *tapas* should embrace the whole course of the progress to the attainment of the highest knowledge from the first beginnings in the effective control of the senses. The following passage from the *Gîtâ* contains a definition of the word which amply corroborates the view taken of it here:

मनः प्रसादस्तस्मै त्वं मौनमात्मयिनिग्रहः ।

भावसशुद्धिरित्ये तत्तपोमानसमुच्यते ॥

Bh. G., XVII, 16

“Mercy, gentleness, silence, self-restraint, purity of thought,—this is said to be mental *tapas*.” In the same spirit are given two more definitions of *tapas*, the first in its relation to the body and the second in its relation to speech:

देवाद्विजगुरु प्राज्ञपूजनं शौचमार्जवम् ।

ब्रह्मचर्यमहिंसा च शरीरं तप उच्यते ॥

Bh. G., XVII, 14.

“Worship of the gods, of *Dwijas*, of the teacher and of the wise; purity; candour; continence and harmlessness;—these are said to be the *tapas* of the body.”

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।

स्वाध्यायाभ्यासनंचैव वाग्मयं तप उच्यते ॥

Bh. G., XVII, 15.

“Word that does not irritate, truth, what is pleasant and beneficial, also the practice of the Vedas,—this is said to constitute the *tapas* of speech.”

This same view receives additional confirmation from another passage of the *Gîtâ* in Chapter XVIII, where *tapas* is enjoined upon man because it “purifies the wise.”

यज्ञोदानंतपश्चैव पावनानिमनीषिणाम् ।

Bh. G., XVIII, 5

“Worship, charity, and *tapas* are the purifiers of the wise.”

The central element in the modern conception of the term *tapas* is contemplation; and to this are attached the ideas of isolation (as an essential help to contemplation), of the renunciation of desires and pleasures, and lastly of self-inflicted sufferings and pains. This last element in the connotation of the term, though a growth out

of its other and more primitive elements, belongs to a later and a degraded stage of religious thought and knowledge. The Purānas rival each other in their descriptions of the tortures inflicted by the so-called *tapasvins* upon themselves to secure the favor of the Deity. But the tone of these writings is, in this respect as well as in many other respects, quite different from that of the earlier teachings. The same end, which is said to have been secured in these later writings by means of the most horrible self-torments, is sought after in the Hymns of the *Rig-Veda* by means of reverential worship and earnest, trustful, and genial prayer. The inspired composers of these hymns are the children of the gods claiming their watchful protection and warbling out in return their grateful thanks in simple and joyous notes. In the metaphysical exposition of Hinduism given in the Vedānta, more stress is laid on the Heavenward exertions of the individual himself to reach the goal of humanity, than on the view in which the individual is the passive recipient of divine favours. Worthy work, continuous work without the love of the fruits thereof, is the special demand of the Vedānta, and not simply prayer and resignation. The mind can be purified effectively only through the strenuous efforts of the individual, whatever may be the power of Divine grace to prop up weak man in upholding the principles of righteousness in life. The Vedānta holds that the final consummation of spiritual progress must rest in the last analysis with the individual, how much soever his success may be dependent on Divine Grace and Mercy. The conception of God as a power that is moved to pity only by the self-inflicted sufferings of the devotees, or worse still, that can be induced to take an active interest in them only when their sufferings are offered up to Him for His special delectation, this conception belongs, as stated above, to a recent stage of religious history in India, and corresponds to the like element that has marred in Europe the gentle religion of Christ. The Vedānta offers no encouragement to this spirit of self-immolation on the altar of, misplaced piety; nay, it condemns it in unmistakable terms. In the days of the Upanishads this view of approaching the Brahman had not, in all probability, come into existence; but we find an eloquent condemnation of it in the Gītā:

अशान्नाविहित धारतप्यन्ते ये तपोजनाः ।

दम्भाहंकारमयुक्ता कामरागद्वन्द्विताः ॥

कर्शयन्तश्शरीरस्थं भूतग्राममचेतसः ।

मांचैवान्तश्शरीरस्थं तान्विद्व्यासुरनिधयान् ॥

Bh. G., XVIII, 5-6.

"Those *tapasvins* who perform horrible *tapas* against the injunctions of the *sāstras*, who are vain and egoistic, and have strong desires and passions, who in their folly torment the spiritual elements in them, and torment as well Me residing in them,—know that these are barbarous (*āsura*) in their resolves."

There is another passage in it to the same effect:

मृदग्राहेणात्मनो यत्पीडयाक्रियतेतपः ।

परस्योत्सादनाथैवातत्तामसमुदाहृतं ॥

Bh. G., XVII, 19.

"That which causes the performance of *tapas* by self-torments under a foolish idea, or to accomplish the ruin of another, that is said to be born of ignorance (darkness)" The contempt with which such a *tapasvin* is here spoken of as devoid of intelligence should be specially noted. The *Brahmān* who is bliss itself "*Anandamaya*," and who lodges in the heart of man, is it possible to conceive Him as delighting in our sufferings? If He be Himself described as *tapas*, and as performing *tapas*, while He is at the same time Happiness as well, the inference is inevitable that if we will enter into the spirit of Hinduism with true insight and knowledge, we can see nothing therein to support the fancy of its critics that it demands the self-inflicted sufferings of its adherents. A restraint over the evil principles in us, the utter forgetfulness by the individual of himself while engaged in works of righteousness, this it demands as the first step towards the realisation of the Supreme "who is invisible to the eyes, unapproached by words, incomprehensible by our other senses by *tapas* and even by works."* And if this demand be too much for man, then indeed must we declare him to be unfit for the final release from the bonds of life and death, and for the accomplishment of his divine destiny. That pain and suffering often subserve valuable moral purposes in the psychology of human nature is a fact which the Vedānta, like some of our modern greatest-happiness-of-the-greatest-number philosophers, does not ignore. This certainly, does not mean that the Vedāntic religion in any way enjoins the courting of self-torture. The pain and the suffering that providentially fall to our lot we must all be able to bear calmly and with cheerfulness. With-

* *Mad.* III. 1-8.

out the acquisition of this power the moral and spiritual progress of man is impossible. But to court self-inflicted pain is invariably to dullen, if not to kill, our sensitiveness to human suffering, which sensitiveness is the fountain from which well up all our love and hope and charity. The Vedantic *tapas* is certainly not intended to lead to this unnatural and irreligious end. On the other hand it is, as has been pointed out above, a means to glorify God by so ennobling the nature of man as to make it unmistakably divine in all its manifold activities of life. May such *tapas* ever prosper among all nations. Amen

THE CAUSE OF THE CREATION, PRESERVATION AND DISSOLUTION OF THE UNIVERSE IS GOD.

BY DEWAN BAHADUR P. SREENIVASA ROW.

(Continued from page 95).

“यतोवा इमानिभूतानि जायन्ते । येन ज्ञातानि जीवन्ति ।
यद्व्यवस्यमि स त्रिंशन्ति । तद्विजिज्ञासस्व ॥”

“That from whence these beings are born, that by which, when born, they live, that into which they enter at their death, try to know that”

Taittirīyopaniṣad, III, 3—1.

Enough has been disclosed to prove the existence of God to the satisfaction of an unprejudiced mind; and no modern philosopher can presume to deny such existence with confidence. Many of the so-called conclusions of modern science are no new discoveries at all. The theory that the Universe has been formed out of molecular groupings, which are eternal and uncreated, was proclaimed by the Hindus ages ago. (*Vide Rig-Veda* and other authorities which I shall cite hereafter). The rotundity of our globe is plainly indicated in the *Āitarēya Brāhmaṇa* of the *Rig-Veda*, where it is said in unmistakable terms that the sun does not set or rise, and that where people think that the sun is rising or setting, it is not so. The *Rig-Veda* contains the following passage,—“Waters, whom the sun has evaporized by his rays, for whom Indra has opened a path by which to issue, bestow upon us wealth; and do you ever cherish us with blessings.” The *Rig-Veda* likewise declares that the sun is a centre of energy, and is the source of light and heat, and that all the planets derive heat and light from him.

Scientific men are not unanimous in their conclusions drawn from the same materials. Some deduce all terrestrial things, including all the organic forms and the mind and its phenomena, from the combination and separation of insensate atoms. J. S. Mill states, that, “among the facts of the Universe to be accounted for, it may be said, is

Mind; and it is self-evident that nothing can have produced mind but mind, and that feeling and thought are not merely different from what we call inanimate matter but are at the opposite poles of existence, and analogical inference has little or no validity from one to the other.” Faraday, an eminent philosopher, ascribes the beginnings, both of the body and mind, to the Omnipotent God.

Moreover scientific theories frequently change, and do not seem to possess altogether the unchangeable certainty of truth about them. At one time scientific men disputed whether the celestial and terrestrial spaces were absolutely full, or whether there were, between the material bodies of the universe, empty spaces, free from matter, however rare. But within the last few years, men of science in Europe have come to the conclusion that a rare medium called Ether does really exist; and that it occupies the interstellar and interplanetary spaces. And this important discovery has led to important changes in the theories hitherto recognised to be sound and unchangeable. The first is that, on the principle that there would be resistance wherever matter is, it is deemed impossible for the movements of the solar system to go on for ever; and therefore the theory of the eternity of planetary motion has been given up as impossible. And then the other change which the discovery of Ether has occasioned is in Optics. The ancients regarded light as some thing emitted by the eye, and not as any thing imparted to it. Subsequently it was believed that the sensation of light might be due to an agitation of the nerve of the eye. If so, the question was, what was it that produced the agitation. Newton supposed minute particles to be shot through the humours of the eye against the retina, which hung like a target at the back of the eye. The impacts of these particles, against the target, were believed by Newton to be the cause of light. But Newton's notion has not held ground says Professor Tyndall—“being entirely driven from the field by the more wonderful and far more philosophical notion that light, like sound, is a product of wave motion; that waves of light require a medium for their formation and propagation, and that such medium is Ether.”

At all events, science has discovered nothing that can be used as a fatal weapon against Religion. And if we may judge of the future from the past, we may be sure that no future scientific discovery can ever assume such power. Just like the pure gold which does not suffer but gains additional lustre by being made to pass through the furnace, even so true religion gains additional lustre by passing through the ordeal of science. This I say, not with reference to any one religion in particular, for in the words of Professor Max Muller “there is hardly one religion which does not contain some important truth, truth sufficient to enable those who seek the Lord, and feel after Him, to find Him in their hour of need.” The teaching of religion is ethical as well as metaphysical. If this latter branch be left to be studied and discussed by the adherents of the respective doctrines, we shall have the ethical portion, which in all essential parts is common to all mankind, if it is interpreted properly and liberally.

God is one; and therefore all religion must be one in essence and morality also one for all His creatures. On this subject, Mr. Herbert Spenser has the following beautiful remarks in his book on Social Statics:—

“Morality knows nothing of geographical boundaries, or distinctions of race. You may put men on opposite sides of a river or a chain of mountains; may else part them by a tract of salt water; may give them, if you like distinct languages; and may even colour their skins differently; but you cannot change their fundamental relationships. Originating as these do in the fact of man's constitution, they are unaltered by the accidents of external condition. The moral law is cosmopolite, is no respecter of nationalities, and between men who are the antipodes of each other, either in locality or any thing else there must still exist the same balance of rights as though they were next door neighbours in all things.”

Now it is easy to see that all our knowledge is derived from three great sources,—Perception, Testimony and Inference (*Manu*, XII, 105).

The PERCEPTIVE evidence is referable to two classes:—One is acquired knowledge (*Pratyaksha*), and the other is intuitive knowledge (*Mānasa Pratyaksha* or *Vijnāna*). The former is dependent upon the active use of our mental powers in collecting facts, and tracing their relations, whereas the latter, *viz*, intuitive knowledge, is obtained internally and immediately; and for its possession no man depends altogether up his own observation or experience, or that of others.

TESTIMONY (*Sabda*) is defined to be declaration of one worthy to be believed. The probative force of this class of evidence depends on the belief in the accuracy of those who furnish the information. It is to this class of evidence that Tradition and Revelation belong.

And INFERENCE (*Anumāna*) is defined by the *Sāṅkhya*s to be the knowledge of the connected (*e.g.*, of fire, through perception of the connection (*e.g.*, of fire with smoke). According to the *Mīmāṃsa* “On sight of one member of a known association, the consequent apprehension of the other part which is not actually proximate, is inference. The association must be such as had been before directly perceived, or had become known by analogy.” This is what Best calls “Judgment, which faculty of the mind, though inferior to evidence derived from the internal sense (intuition) and the external sense (perception), in respect of the intensity of persuasion, plays an important part in human speculation and action.” The foundation of this class of evidence is probability, or likelihood of that agreement or disagreement, or of truth or falsehood, deduced or presumed from its conformity or repugnancy to knowledge, observation and experience.

These are the sources of evidence which are at our command; and we must accept that to be the truth which results from an honest investigation of the given subject with the light thrown by all the said sources of evidence in harmony with each other.

I do not for a moment mean to set up a claim in favour of blind faith in religion. Credulity is to

be avoided as well as scepticism. The real devotees of religion take every precaution to point out the futility of blind faith, and make earnest appeals in favor of rational understanding. “He alone,” says *Manu*, “comprehends the system of duties, religious and civil, who can reason by the rules of logic, agreeable to the Vēda;” (*Ch. XII, Verse 106*). Indeed nothing deserves the name of Religion which cannot bear the light of reason. But it must be remembered that, “in ethics and in all purely transcendental inquiries which seek for knowledge beyond the limits of the senses, the logical result is seldom more than a slight elevation or depression of one of two or more sets of competitive probabilities; so moral philosophy, when applied to the daily business of life, and made a standard and a text of the existence or non-existence of uncertain and disputable facts, gives, as the result, only a greater or less amount of versimilitude or probability. The region of evidence lies therefore exclusively between *moral certainty* on the one hand, as its most perfect extreme, and *moral possibility*, on the other as its most imperfect extreme. It does not look for more than the first, and it will not act on less than the last.”

I have intentionally refrained from availing myself largely of the evidence which would be furnished by *Revelation*, for this reason, that in order to establish the authenticity of any Revelation to the satisfaction of those who do not recognise its authority, we must have recourse to the same sources of evidence that we would avail ourselves of in proving God irrespective of Revelation; this will in no way render our path easy; and it carries the difficulty only a step further. I therefore deem it proper to adduce evidence from sources common to all, and then leave each individual to superadd such evidence as he can derive from the Revelation belonging to his faith.

CREATION.

Same Hindu books speak of numerous creations at various *Kalpas* (cycles), and the creation of the Universe of the present *Kalpa* is called *Pratīvara*, a secondary creation as distinguished from *Srīṣṭi*, the original creation. I shall confine myself now to the *Pratīvara* of the Universe.

That there is no effect without a cause is an axiom scarcely applicable to the theory of the creation of the Universe, if by creation is understood that the Universe was brought into existence out of nothing. It is, however, impossible for us to conceive a transition from non-existence into existence. Every effect must be co-existent, nay co-eternal with its cause. In fact no cause can be really creative; every thing contains in itself its effects which is equally eternal with it, and which needs only issue from the cause in order to come into existence.

In the same manner the transition from existence into non-existence is equally impossible. A complete annihilation of any substance can never be effected, as there is no process by which a substance can be reduced to nothing. The utmost that can be done is to change the form or bulk of the substance and to reduce it to the smallest particles, and nothing

beyond that. And then, as particles, the substance remains amid all changes of chemical composition or decomposition, until by some natural or artificial process they are re-formed into some shape or other.

We thus see that the words Creation and Dissolution can have no value except when they are applied to phenomena. For such natural substances as are simple primary atoms, as well as natural forces, are eternal and uncaused, and therefore imperishable; but when they are compounded, this aggregation is an event, having a beginning in point of time, and will consequently be variable and perishable.

Hence we are, in this sense, perfectly justified in seeking for the cause of the phenomena of the Universe, i.e. the fashioning of the Universe in its present form by means of the pre-existing materials.

Now the question is what were the materials and causes which led to the production of this Universe?

The first thing that strikes us is Force, and in man, Mind. It is the seat of the qualities; it is invested with perception and consciousness, and is therefore the means by which we derive our knowledge. Hence it is clear that Force, or Energy as modern science would have it, must have been pre-existing.

Secondly, we find that Force can effect nothing except when it is connected with external and material objects. Consequently Matter must have been pre-existing also.

And thirdly, it is clear that Force and Matter are the substantial causes of the Universe; but they are incapable of producing the phenomena if they remain apart from each other. It is only when they act in concert with each other that they can give rise to any phenomenon. There must therefore be something else to effect this union between Matter and Force; and this something is called the efficient cause of creation. And further, this cause, to be able to control and govern Force and Matter, and to accomplish this great work of the Universe, must be an Almighty, All-knowing, Conscious Being.

Such a train of ideas is common to mankind, and needs no philosophy to teach it. But philosophers there are; and it is their ambition to rise above the level of the generality of mankind. They have proceeded to "inquire within" of everything, and their inquiries have been directed to ascertain whether all these (mind, matter, force and God) are mere appearances resolvable into nothingness, or whether they are, all or any of them, a reality.

In the course of time, numerous schools of such philosophers have sprung up.—One school whom I would call Nihilists hold that every thing is a mere appearance, and nothing is real.

The second school holds that mind is a reality, and denies that matter has any distinct real existence.

This is Idealism.

The third school holds that matter is a reality, and that mind is only an emanation from matter. This is Materialism.

The fourth school admits the realities of both matter and mind, but does not recognise a God. This is Natural Dualism.

The fifth school proclaims the reality and distinct existence of mind, matter and God; and this is Theistic Dualism.

And the sixth school agrees with the fifth school in recognising mind, matter and God as separate existences for all cosmological purposes, and also in all relations between man and man, and between man and Duty; but holds, that ultimately everything has to be absorbed in God, who alone is reality. This is theistic non-dualism. There is another school which slightly differs from the sixth school as to this final absorption.

Now once for all I take the liberty to declare that I adopt the system of the fifth school, which admits the real and distinct existence of Matter (*Jada*) Soul (*Jiva*) and Supreme Soul (*Paramâtma*); and this system is so comprehensive that the proofs which I shall adduce in support of it will be also an answer to the theories of the remaining schools.

According to the theory which I adopt there have to be two causes for the phenomena of the Universe. One is the material or substantial cause (*Upâdâna*), and the other is the efficient cause (*Nimitta*). According to Mr. Colebrooke, "The distinct and separate existence of the efficient and material causes of the Universe is common to the Hindus with the ancient Greek philosophers before Aristotle. Most of these similarly affirmed two and only two natural causes, viz, the efficient and the material; the first, active, moving; the second, passive, moved; one effective, the other yielding itself to be acted on by it Here we have precisely the *Prakriti* (nature) and *Kârana* (efficient cause) of the Indian philosophers; their *Upâdâna* and *Nimitta*. (Material and efficient causes). The similarity is too strong to have been accidental. Which of the two (the Hindus and Greeks) borrowed from the other, I do not pretend to determine; yet, adverting to what has come to us of the history of Pythagoras, I shall not hesitate to acknowledge an inclination to consider the Grecian to have been on this, as on many other points, indebted to the Indian instructors." (Colebrooke's Essays on Religion).

This opinion of one of the greatest of Anglo-Indian scholars is, I think, a sufficient justification for my adducing, in the first instance, the testimony of Hindu Divines and Philosophers, and I shall next add the testimony of the authors of other nations.

The most important of the Hindu systems of religion and philosophy is that called *Mīmāṃsā* or *Vedāntism*, the author of which is Bâdarâyana, said to be the same as Vêda Vyâsa, also called Krishna Dwaipâyana. According to this system, matter (*Jada* or *Prakriti*) as well as Soul (*Âtman* or *Purusha*) are unborn and eternal; and the Universe was formed by means of these materials by God (*Paramâtman* or *Parama Purusha*).

The following are the authorities of the Vedântists for their position. The *Rig-Veda*, the most ancient sacred work we have on the subject, thus describes the state of things at the time of creation—

"Then was there no entity, nor nonentity; nor world, nor sky, nor aught above it; nothing, any where, in the happiness of any one, involving or in-

volved nor water, deep and dangerous. Death was not; nor was there immortality; nor distinction between day or night. But 'Tad' breathed without affilation, single with *Svadhū*, who is sustained within him. Other than Him, nothing existed which since has been. Darkness there was; this Universe was enveloped with darkness, and was undistinguishable, like fluids mixed in waters, but that mass, which was covered by the husk was produced by the power of contemplation. First desire was formed in His mind, and that became the original productive seed; which the wise recognising it by the intellect in their hearts, distinguish in the nonentity as the bond of entity" (10 Mandala, 129 Varga; translated by Mr. Colebrook).

This verse speaks of their having been "no entity," nor "nonentity,"—which must mean that *Prakṛiti* was in existence, but that it was in a dormant state. I am warranted in adopting this interpretation from the statement made in the same verse that "there was darkness," and that "the Universe was enveloped in darkness; and was indistinguishable." Further, the verse declares, that "*Tad*" (which is equivalent to "that," which means that Supreme Being) breathed single, with "*Svadhū*." Now, *Svadhū* is no other than *Lakshmi* (vide *Sri-Sāhita* in the *Rig-Veda*); and *Lakshmi*, in one form, is the same as *Prakṛiti*; and *Prakṛiti* means the underlying substratum of nature. So then, this memorable verse in the *Rig-Veda* clearly proves the existence of matter apart from God; and also the fact of the Universe having been formed out of existing materials. The following will support this construction of this vedic text, in a very clear manner.

In the *Bhagavat-Gītā*, *Kṛishna* says to *Arjuna*, "I create again and again this assemblage of beings, the whole, without power from the power of nature." (Ch. IX). And *Manu* declares that, "with very minute transformable portions, called *Mātrūs* (atoms) of the five elements, all this world was composed in fit order" (Ch. I, 27). And as for soul, the *Bhagavat-Gītā* holds that "it is not a thing of which a man may say, it hath been, it is about to be, or is to be hereafter; for it is a thing without birth; it is ancient, constant, and eternal; and is not to be destroyed even in this its mortal frame (Ch. II, Verse 20).

So that "every thing which is produced in nature, whether animate or inanimate, is produced from the union of matter and spirit" (Bh. G., XIII, 26).

"He that produces this union is God, who is other than matter and spirit" (Vishn. Pur. Bk. I Ch. II 125). "God creates neither the powers nor the deeds of mankind, but nature prevails" (Bh. G. V. 14). "By my supervision," says *Kṛishna*, "nature produceth both the movable and the immovable. It is from this source, O! *Arjuna*, that this Universe revolves" (Bh. G., IX 10).

It is to be understood that "the matter (*Pradhāna*) and *Purusha* (vital Spirit), are other than the essence of the unmodified *Vishnu* (God)." (Vish. P. Bk. I, Ch. II, (p. 25)); and that "when God is in the body, he neither acts nor is he affected. As the all-moving ether, from the minuteness of its particles pervades everywhere unaffected even so the Omniscent

spirit remaineth in the body unaffected" (Bh. G. XIII, 31—32). Thus, "Hari, the four-faced God, invested with the quality of activity, and taking the form of *Brahmā* accomplished the creation. But he is only the instrumental cause of things to be created; the things that are capable of being created arise from nature, as a common material cause. With the exception of the one instrumental cause alone, there is no need of any other cause, for imperceptible substance becomes perceptible substance according to the powers with which it is originally imbued." (*Vishnu Purana*, Bk. I, Ch. IV).

Such are the authorities of the *Vēdānta* philosophy, which as I said above, is actually Theistic Dualism. But one branch of that system called the *Advaita*, is that which I have classed as the sixth school. It is theistic nondualism; it holds that God alone is real; and identifies the Supreme Soul with the individual soul and matter, asserting that the world was made out of the Supreme Soul itself as its illusory cause (*Māyā*). But it allows a practical existence (*Vyāvahārika*) to souls, matter and God; as distinguished from real existence (*Pāramārthika*), and apparent or illusory existence (*Prātibhāsika*); thus recognising duality for all cosmological purposes. It cannot be otherwise, for if the idea of the separate existence of matter and God be held to be the offspring of illusion (*Māyā*) even for practical and cosmological purposes, this system would be open to the objections suggested by a European critic.—"If my consciousness is deceived by *Māyā*," he says, "how am I to know it? My very knowledge itself is illusion; all things within me as well as around me are products of illusion, deception and error. How then am I to know them to be such. The knowledge of the illusion is itself an illusion, and the power which recognises the confusion is itself confused." And Professor Monier Williams says, "This theory, if pushed to its ultimate consequences, must lead to the neglect of all duties, religious and moral; of all activity, physical or intellectual, and of all self-culture. If everything be God, then you and He and I must be one. Why should any effort be made for the advancement of self or for the good of others? Every thing we have must be common property." But I believe that this *Advaita* theory is not in fact carried to this length. It fully recognises the distinct existence of matter, soul, and Supreme Soul for all purposes and at all times, except for the ultimate purpose of Absorption.

(To be continued)

Correspondence.

THE NEED OF A "GURU."

Many among us consider that too much stress is laid by our religious teachers upon the necessity of choosing a "*Guru*" and following his teachings for all those who are desirous of attaining spiritual

bliss. It will be my humble endeavour in this short paper to show that the necessity of a *Guru* in the case of men having a desire to make spiritual progress can not be too strongly insisted upon.

Srî Râma Krishna Paramhansa used to say that "you can no more attain the knowledge of God by reading religious books than you can form an idea of Benares by a reference to its representation on a map." But those who dispute the necessity of a "*Guru*" argue that your "*Guru*" can hardly say a word more about religion than the numerous books extant upon the subject do. Why about religion alone? There is hardly a subject—whether it is literature, science or art,—on which books professing to help students in all possible ways to master it, do not exist. Not only this. Attempts are every now and then made in many quarters to discover a royal road to learning and benefit the world thereby. It is not infrequently that you come across advertisements of books such as—how to learn this language and that without the aid of teachers—science made easy—How to learn music independently of a teacher—and so on. Such titles of books would lead one to suppose that one has only to purchase a copy of any of these books to become master of the subject the book professes to teach. But the argument in favour of substitution of books for teachers is not borne out by practical instances of success. We all know that a student, brilliant though he is, can ill afford to dispense with the services of a teacher, notwithstanding his innumerable "note books," "keys," and "aids" to master various branches of learning. If the services of a teacher are considered indispensably necessary in the matter of ordinary education,—how much more indispensable are the services of a "*Guru*" in the case of an aspirant after divine knowledge?

Numerous are the ways in which a "*Guru*" makes himself useful to his "*Sishya*." In man, there are spiritual disorders just as there are physical disorders. The study of religious books no more contributes towards the removal of your spiritual disorders than a study of medical works does towards the removal of your physical disorders. Spiritual ailments require as much the aid and advice of a "*Guru*" as the physical ailments do those of a medical man. It is your "*Guru*" who would know wherein your weakness lies and advise you how to get over it. It is your "*Guru*" who alone can clear up the doubts that might assail you anywhere on your way. It is your *Guru* who would be best able to show you the path best fitted to help you on towards the reaching of your spiritual goal. Even Swâmi Vivekânanda whose brilliant achievements in America mark him out as verily a born genius and one of Heaven's chosen few—even he did not, perhaps could not, consider himself above accepting a "*Guru*." Any one who knows anything of the past history of the great Swâmin must know what an important and prominent part Srî Râmakrishna Paramhansa had in moulding his life and shaping his religious views.

It is not meant in this article to deny the usefulness of religious books. Read books by all means, but by no means depend solely on your books for the realisation of your objects. You will find in your many spiritual ulcers of even a malignant nature which, unless you have recourse to your *Guru* for their treatment, no amount of book-reading will cause them to heal up altogether. The study of books will help you in this way, that is, it will enable you to better understand and appreciate your *Guru's* teachings in the same way as a previous knowledge of all about Benares acquired from reading books on the subject enables you when you are in Benares, to better appreciate all that is good, interesting, and beautiful in that city.

While on this subject, I can not refrain from mentioning how Srî Râmakrishna Paramhansa used to put his disciples in their way to spiritual advancement. With an extraordinary knowledge of human capacity in respect of matters spiritual, he would at once find out the nature of a man's spiritual needs and defects and would shape and mould his own teachings and advices in a way which would be best suited to the particular requirements of the particular cases. He would admit the claim of all to divine grace. The drunkard, the debauchee, the out-cast had each his share of his kindness and this famous *Guru* had different lessons to give to men of different sorts of habits. The drunkard who would sooner part with his life than with his drink came to him and went away a better man, leaving behind him a sincere promise to make an earnest attempt to leave off his objectionable though congenial and long-standing, habit. The secret of his popularity even among the men who from their very nature and habits are the least inclined to seek the company of *Sâdhus*, is to a large measure due to the kind treatment he accorded to all. He never shrank from, but was always prepared to grapple with, all the difficulties that follow an attempt to turn a man of irreligious habits to the path of religion and virtue. What is most surprising is that the ways he used to suggest to men of bad habits to get rid of such habits invariably commended themselves to such men. Who but a *Guru* can suggest to you a way by which alone you can get rid of the habits that stand in the way of your true bliss—who but a *Guru* can show you the way, the shortest and the easiest leading to your spiritual goal; we who know the truly magnetic and mighty power which Srî Râmakrishna Paramahansa had on the hearts of men can have no doubt as to how needful the *Guru* is for all.

SIVLA.

P. C. G.

Steadfastly by truth, by austerity, by perfect wisdom, by Brahmacharya-practice is this *Atman* attained. In the midst of the body, clad in light He whom the sinless and subdued behold is pure.

Mundakopaniṣad, iii, 5.

We are reliably informed that Swami Sārādānanda of the Alumbazar Muth starts shortly for England to help Swami Vivekananda in the spread of Vedāntism in the West. An able and suggestive contribution from his pen on 'Tantrikism' will appear in our next issue.

Mrs Besant in one of her recent Adyar Lectures spoke of *Karma-yoga* as follows ;—

Busy with life's activities, it is by those activities and by the training of humanity that the first steps towards union must be taken and so you find *Karma-yoga* laid down for the training of man. Action so connected with union, action so carried out that union may be the outcome. And it should be remembered that it is our activities that divide us, it is all these changing and multifarious activities by which we are separated. It is almost a paradox then to speak of union by action. Man runs wild as bear, runs wild in every direction under the influence of the three energies in nature—the *gunas*. The dweller in the body finds himself under the domination as it were of the *gunas* which are at work, which are active. He identifies himself with these activities and thinks he is acting when these are at work. He thinks he is busy when these are bringing about results, and under the illusion which they produce, he loses entirely all recognition of himself, is taken hither and thither, and is carried away, as it were, by the current. He must begin then by understanding the *Gunas*, by separating himself from these activities of the phenomenal universe. The object of *Karma-yoga* is to substitute duty for self-gratification. man acts to gratify his lower nature, he acts because he wants to get something; he acts for fruit; he acts for desire, for reward. He should rise higher and perform action not for the sake of the lower self, identifying himself with the Lord and taking part in the great work of the world. And he should rise even beyond this and perform action for sacrifice, where sacrifice is not only a duty but a joyful giving of everything that a man possesses. For when that stage is reached, when a man performs work, because it ought to be done, because he desires to give everything he has and is, that act is the service of the Lord. At that stage it becomes possible for man to break up what are called the bonds of desire, and in that way to liberate himself from re-birth, by giving up desires such as the desire to enjoy the things of this world, the desire to achieve the success of this world, and the passion for the fleeting enjoyments of this transitory, physical life.

Austerity is superior to sacrifice—this is the highest doctrine of the Vedas. Avoidance of injury, truth-speaking, austerity and compassion,

—these things the thoughtful regard as *tapas*, and not the maceration of the body. Those high-souled men who sin not in thought, word, deed, or intention—they practise austerity which does not consist in drying up the body.

It is not, from eating roots and fruits, nor from silence, nor from fasting (*lit* eating air), nor by shaving the head, nor by sitting in a hut, nor by wearing matted hair, nor sleeping on the bare ground, nor constant abstinence, nor by tending fire, nor by entering into water, nor by learning, nor by rites, that decay, death and diseases are averted and the highest condition is attained. As seeds burned by fire do not sprout again, so the soul again is never associated with suffering which have been burnt up by knowledge — *Malābhūta*

“The ascetic disciplines were commensurate with the forces the Hindn devotees sought to overcome. The very word for their austerity was *tapas* or *heat*. They did not need to carry the imagination into other worlds, in order to locate the purgatories of fire. They recognized this world of sensuous nature as the thing they had to master. Their valor and faith lay in pronouncing the ever-present foe of freedom and purity an illusion, destined to vanish after all in the sole reality of spirit. And as the Hebrew Christ fastened his hope on a speedy ‘coming of the end,’ so the Hindn saint put his ‘golden morrow’ into that Absolute Life in which all worlds should sink like a dream. And to reach that Life, what absolute surrender his disciplines made of mind and body and will to an ideal good! Asceticism was, there at least, a brave and believing religion.”

Pythagoras taught "In the pursuit of wisdom, the utmost care must be taken to raise the mind above the dominion of the passions, and the influence of sensible objects and to disengage it from all corporal impressions, that it may be inured to converse with itself, and to contemplate things spiritual and divine. Contemplative wisdom cannot be completely attained, without a total abstraction from the ordinary life"—*Ward's Account of the Hindus*.

Purification consists in separating as much as possible the soul from the body, and in accustoming it to gather and collect itself by itself on all sides apart from the body and to dwell as far as it can both now and hereafter delivered as it were from the shackles of the body.

--No notes

"O Thou of whom all is the manifestation,
 Thou, independent of 'thou and we,' Thyself
 'thou and we,'
 Thy nature is the spring of thy being—what-
 ever is, is Thou,
 We all are billows in the ocean of thy being.
 We are a small compass of thy manifested
 nature'—*D. L. S.*

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